# A IEWELL FOR THE EARE.

*By*

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Rom. 10. 17.

*Faith cometh by hearing, and hearing by the word of God.*

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## *To the Reader.*

Illing to ſatisfie the eſpeciall intreaty of ſome, and for a generall benefit to all Gods church, I haue ſet out to publike view this Sermon of Preparatiue, which I Preached in my Pariſh Church at *Horton* in *Kent*, I know there is no word of God but hath his profit; for ſo ſaith *Paul*, That all Scripture is profitable: But ſet this art of hearing aſide, and all will be vnprofitable The ſicke man on whom our Sauiour wrought the miracle, though hee lay euen by the poole of *Bethesda*, the water whereof had a ſpeciall vertue to cure all diſeaſes: yet in 38 yeares could not be cured: and the reaſon was, becauſe he neither of himſelfe ſtept in, neither was thers any to dip him in, when the Angell came downe to ſtir the water. This is the reaſon why wee haue ſo many vnfruitefull hearers at this day, that albeit mens ſoules are euen ſicke for want of knowledge; though they haue lien at the well-head, and by the water of life, and had

2 Tim. 3. 1

Iohn. 5. 5.

had a continuall sound of the Gospell in their eare, yet in 59. yeares this ignorance cannot be expelled, because when the Angell of Gods will doth preach the word, & stirre vp the water of life, they know not how to moue their eares towards it. This therefore (beloued) I haue set downe as a direction, to teach men how to heare: Therefore learne this Sermon; & profit by all, neglect this, and loose all. I haue called it a Iewell, as Christ called the Gospell a Pearle; for without this Iewell, you shal neuer finde that Pearle. I haue fitted it for the eare, vnto which if you apply it, it shal be an ornament to the eare, as *Salomon* said of wisdome, it would be as a chaine to thy necke; therefore faile not but apply it. He that suffered the Iewes to rob the Ægyptians of their Iewels, and when they after melted them to make a Calfe, did suffer vs to rob them of their spirituall Iewell: Let vs take heede, least for our abuse of the word, he stirre vp the Iewes againe to robbe vs of this Pearle of the Gospell, and cause them to rise againe by our fall, as we haue risen by theirs, God of his mercy turne our hearts, and teach vs to imbrace his word as we ought. Amen.

Iat. 13 45

Prop. 1. 9.

*Yours in Christ, Ro: Wilkinson.*

# A IEWEIL FOR THE EARE.

MATH. 13. Verſe. 7.
*He that hath eares to heare, let him heare.*

BEcauſe (beloued) the hearing of ẏ woꝛd is ſo holy a thing, and holy things are not raſhly to be attempted, I haue thought it good in this mine entrance to lay downe a pꝛeparatiue, that wee may know with what due reuerence we are come into the holy Temple, with what attention to heare, deſire to learne, and care to pꝛactiſe. Foꝛ well I remember, that when the Iſralites were ſummoned to appeare beforꝛe the Lord in Sinia, they were firſt commanded to ſanctifie Exod. 19. 10. 11.

their hearts, and wash their cloathes, euen as Moyses might not come neare the Angell till hée had put off his shoes, because
Exod. 3. 5. the ground was holy whereon he stoode: this reason as merely toucheth vs, for if the place be as holy, the exercise as holie now as then, why should not we come as prepared as they: lest comming with vncircumcised eares, and vnprepared hearts, it be said to vs, as vnto him that intruded
Mat. 22. 12. himselfe at the wedding, Friend, how camest thou in hither, not having on a wedding garment? In my first Sermon vpon those woords of the Prophet, For Sions
Esay. 62. 1. sake I will not hold my tongue, I haue let you know what was the duety of the speaker: how it commeth in good order to tell you the duety of the hearer. For if it could any way concerne you to know our duety, much more aualiable will it be to learne your owne: for a declaration whereof I hsue chosen this Text. He that hath eares to heare, let him heare. I know wée are all by nature curious, and euery mans nature is to regard an other mans duetie before his owne euen as Saint Peter said to Christ, Maister, what shall Iohn doe? To whom Christ roundly answered a-

gaine,

gaine, What is that to thee? as if he ment that euery man ſhould looke to himſelfe, and let Iohn alone. So would I perſwade you (for that you are hearers) to learne the hearers duty, and let the ſpeaker alone: for albeit there be ſuch a reference betweene hearing and ſpeaking, as they muſt not well be ſeuered, yet the neceſſity of hearing doth more generally concerne all, for God ſaith, O earth, earth, earth, heare the word of the Lord, but he neuer ſaid, O earth, eareh, earth, preach the word of the Lord, For Aarons roabe befits not euery man vpon the earth, but euery man is bound to weare this Iewell at his eare, for Faith commeth by hearing; as if S. Paul had ſaid, where there is no hearing, there can be no faith: therefore Abraham ſpake out of heauen, and his voice did pierce euen the bowells of Hell. They haue Moyſes and the Prophets, let them heare them: and when he ſaith, let them, it is more then a bare toleration; as to ſay, they may if they will: for it is a flat charge, becauſe God therefore ſent Moyſes and the Prophets into the world, the world of neceſſity ſhould heare. There is a kinde of people that thinke the whole bur-

Ioh. 12. 11.

Ier. 22. 29.

Rom. 10. 2

Luk. 16. 2

then of the Saboth to lie vpon the Speaker; therefore Christ, to weed out that fancie, saith likewise, Take heede how you
Luke.8.18. heare: to shew that there is a necessitie and an Art of hearing as well as of speaking. These two are fitly compared to a Locke and a Key: for, as the Key openeth the Locke, and maketh entrance in at the doore, so the tongue of the Minister should open the eare of the hearer, that the Spirit of knowledge and vnderstanding might passe into the heart, and so it should come that speaking is ordained to hearing, as the meanes is directed to the end: for when GOD had commanded that the skirts of Aarons roabe should be hung about with Pomgranats of silke: and an intercourse of Bells betweene them, the reason was added, That so oft as he ministred in the Holy place, and went in and out before the Lord, his sound should bee heard: but walles and windowes cannot heare, therefore by all likelihood that Doctrine was intended for men: and if for men, why not for you? The holy Ghost descended vpon the Apostles, not in the shapes of heades that they should onelie vnderstand the Word, nor of Hearts, that they

they ſhould onely loue the Lord, but like Longs, that they ſhould preach the word: ſo that when God ſent out his Diſciples with tongues his meaning was, that yee ſhould meete them in the halfe way with eares. and ſo you ſee the correſpondence betweene theſe two Scriptures, how iuſtly they fit and iumpe together, For Sions ſake I will not holde my tongue. He that hath eares to heare, let him heare. For if it be neceſſary that wee ſhould preach for Sions ſake, then is it requiſite that Sion ſhould heare for her owne ſake.

This ſaying of our Sauior, He that hath eares, &c. is ỳ argument, by which he doth begge attention for the Parable of the Sower; to ſhew, that the Doctrine it contayned, was both ſo excellent in it ſelfe, and ſo neceſſary for ỳ world, as if a man were but worth his eares, hee could not chooſe but heare, and it may concerne either all in generall, becauſe all haue eares, or the Elect particularly, becauſe they onely haue eares to heare. Now for the former, if there were no other reaſon wherefore men ſhould hear, but this, becauſe God hath giuen an eare, yet it bindeth very ſtrongly: behold therefore how God ſpeaketh vnto

vs,

vs, euen in the fleshly instrument of hearing. Christ doth not vrge vpon vs the dignitie of himselfe the speaker, neither the necessitie of the doctrine, nor the misery which befaleth to a man by not hearing: but leaning all these arguments, he reasoned against vs, euen from flesh and blood, and proues euen by the member and instrument of the eare, that men ought to bee hearers of the word. Wee must not thinke our eares are giuen vs for worldly vses onely, to hearken after our profite, to listen to him that can teach vs a Gospell of gold that can tickle our eares with musicke, or our mindes with vnhonest mirth: but God hath planted the eares for spirituall vses, euen as S. Iohn saith, Let him that hath an eare heare what the Spirit saith. Marke well the words, for that we should marke them, he hath seauen times repeated them, Let him that hath an eare heare, not what the world saith, nor what the flesh saith, nor what the Diuell saith, but what the Spirit saith; that if both speake at one, we should listen to the Spirit, and turne the deafe side to the Diuell: and if the eare be the more of the hart, then fitly might Dauid say, Lift vp your heads

Apoc. 23.

Psal. 24.

yee

yee gates, and be ye open you euerlasting doores: and not euery guest, but the King of glorie shall come in. And what maruell is it if the eares were consecrated to holie vses, since there is no part or member of the body or soule which God hath not ordained to some spirituall end. Did God create the eye that it should only be alight to the body, and in no sort giue light to the soule; Or did hee not rather principally create it, that it might tell the soule what beauty was in the visible Creatures, that the soule might thereby coniecture what glory is in the inuisible God? Did God giue man a mouth onely to bargaine and buy withall, or call for the necessities of this life, or rather to sing of his testimonies, and set forth his prayses? My God my heart is prepared (saith Dauid) and so is my tongue: and then he presently inferreth vpon it, I will sing and giue praise: for what should he do with tongue that giueth not praise? God hath giuen vs wit and braiens, but not onely for worldly vses and deuises, not to inuent instructions of musicke, as Iuball did, nor workes of Brasse, as Tuball Caine did, nor to vnderstand pollices, as Achitophell Psal. 10. 8.

Eccles. 3.12 phell did, but to study for heauenly wise-
dome, as Solomon did, to meditate of
Gods lawes as Dauid did. God hath gi-
uen vs hearts and affections, and yet not
to loue the world, but to set our affections
wholy on him. In a word, there is no part
or member in soule or body, which ought
not as a Nazarite to be consecrated & vow-
ed to the seruice of almighty God. Salo-
mon iudged those daies to be euill dayes,
wherein a man could not vse his members
to remember GOD the Creator, wherein
the keepers should tremble, yea the strong
men should bow, they that looked out at
the windowes, should ware darke, where-
in the doores should be shut by the base
sound of the grinding, and the daughters
of singing should be abased: those did he
iudge euill daies, as if it were as good in a
manner to haue no hands, as such trem-
bling hands; to haue no legges, as such
feeble ioynts; to haue no eyes, as blinde
eyes; to be without an eare, as to haue a
deafe eare. Then by the contrary, if these
be euill daies, wherein a man cannot vse
his members, they must needs bee good
wherein God hath giuen a free vse of all.
So that it may seeme that GOD in each

part

art or member of a mans body, did intend
me speciall vse for his worship and ser-
vice, vnto which, if the parts in youth
were not imployed, in the euill daies they
would be fruitlesse and vnprofitable. Wil
those eies which were wont to wander &
gaze after euery vanitie, will they in the
euill daies be learned & taught to behold
Gods will in his precious word, and his
great glorie in all his Creatures; Will
the tongue which hath euer bene accusto-
med and inured with all vices, as lying
slandring scurrilities and blasphemy, will
it in the euill dayes be taught to sound out
the praise of God: will those eares which
haue bin so accustomed to filth and foyle,
will they, in the euill dayes, be taught to
heare the word af God: therefore while we
haue eyes let vs behold, and he that hath
eares, let him heare. Is it not onely a bare
gift of nature, or worke of the wombe, that
we haue eyes, eares, and tongues, but it is
euen the grace of God from aboue, for
in him we liue, we moue, and haue our be- Act. 17. 28
ing, and God bestoweth not his graces
for nothing: I say there is no member of
mans body, but carrieth in it a print of
GODS loue and testimony of his grace,

but

but aboue all the rest, more especially and
wee beholding to him for our eyes & eares
for that by these two as by a channell, the
knowledge of God is conueied into our
soules; for by the eye wee come to the na
turall mans Diuinitie in surueying the
Rom. 1.10. Creatures, because as Paul saith ẏ inuisi
ble things of God, that is, his eternal
power and God-head, are seene by this
creation of the world; if they were seene by
the creation, then our eyes is our schoole
master to bring vs to the knowledge of
the Creator: but that knowledge is vn
perfect as the glimmering of a light, but
by our eare more specially and expressely
we attaine to the knowledge of Gods re
uealed will: so that God neuer commeth
so neere a mans soule, as when he entreth
in by the doore of the eare, therefore the
eare is a most precious member, if men
knew how to vse it: and better were it to
lose a better member then to want it: if a
man loose an eie an arme or a leg, he iudg
eth of himselfe as of a cripple vnworthy to
liue among men, and fit for no place but
for a Spittle; and yet these are but maims
in the body: but if God take away the
vse of hearing, it is a signe he is angry in

deede,

ly a[illegible]éed and threatneth a famine to the soule,
eare[illegible]or the soule féedeth at the eare, as the body
ll, th[illegible]y the mouth: therefore better loose all thē
to ou[illegible]oose it. Our Sauiour Christ said, If thy Matt. 5. 29.
he na[illegible]ight eie cause thee to offend, pluck it out;
g th[illegible]f thy right hand cause thee to offend, cut
nuis[illegible]it off; but he neuer said, if thine eare offend
ernat[illegible]thée, stop it vp. there is a greater vse of it
thi[illegible]hen hands or eyes: for a man may want
ne b[illegible]his hands and haue faith or his eyes and
hoole[illegible]haue faith, bnt hardly can hee want his
ge o[illegible]eares and haue faith: for Faith commeth
s vn[illegible]by hearing, not by séeing or féeling, but it
, bu[illegible]entreth in at the eare, and so sinketh down
ssely[illegible]to the heart: therefore, Hee that hath an
s re[illegible]eare, let him heare what the Spirit saith;
meth[illegible]and consider that God gaue the eare, that
treth[illegible]men should profit by hearing, euen as hée
e the[illegible]bestowed his Tallent, that the Factours
men[illegible]should gaine and profit by them. Wée are
it to[illegible]Gods Factours, and our members are his
if a[illegible]Talents: the eie is a Talent, the tongue
udg[illegible]is a Talent, and the eare is a Talent. For
hy to[illegible]this benefit a Christian hath, that the righ-
e but[illegible]teous Mammon is profitable, though the
aims[illegible]vnrighteous be not: for whereas the men
the[illegible]of the world haue no wealth but in tbeir
y in[illegible]Chests or Barnes, the righteous carrie
éde,

theirs

theirs about them in their soules and bodies; for euery member is a tallent, which being faithfully & wisely imployed, there is a Treasure laid vp for the soule in Heauen but being not imployed, there is a day of reckoning, when euery man according to ỹ tallent of Grace bestowed vpon him, shall be bound to yelde an account of his stewardship, euen of our eies, our tongues and eares, whereof we make so slender a reckoning. At that time it will smally auaile vs to say, I imployed mine eares to earthly vses: for then it will be said to vs as to him that buried his Tallent in the earth Goe take him, and bind him hand and foote: then shall those hands be chained with fetters, which by example of their painefulnesse, refuse to glorifie God; then shall those eies be affrighted with horrible and gastly visions, which in the Creatures would neuer beholde the glory of God: then shall that tongue be tormented with vnquenchable flames which neuer sought to set forth the praise of God: and then shal those eares be filled with yelling, and howling, and gnashing of teeth, which neuer regarded to heare the word of God: therefore whosoeuer he bee to whom God

hath

hath giuen an eare, let him heare.

But what is that which Christ sayeth, Hee that hath an eare to heare: as if there were an Eare which were not to heare: we are to vnderstand it as a note of special difference, for though we haue all eares, yet al haue not eares to heare: but as there is a kinde of idle or idoll pastours, which haue mouthes and speake not, so there is a kinde of idle hearers, which haue eares and heare not, which sit in their Seates as Images in the glasse Windowes, bending their knées, lifting vp their hands, and casting vp their eyes: yet after so many yeares, and so many Masses, had neuer the honestie to giue one Amen: onely that difference there is, that whereas the Saints in ỹ glasse Windowes kepe out the winde; these fruitlesse hearers possesse the places wherein they doe no good at all: and let it not seeme strange, that there should be eares which are not to heare, for Paul saith to the Iewes, that God hath giuen them a spirit of slumbering, eyes that they should not see, and eares that they should not heare, Rom. 11. 2 because they had the instrument, but wanted the right vse, for onely those may bee

said to haue eares to heare, which first by our selues are vowed, and then after by the Spirit of God are sanctified to that holy vse: so that Christ speaketh specially of the children of the Church, for they onely haue sanctified and prepared eares.

This therefore (beloued) is that we desire to learne, how to prepare and prouide our selues, ỹ we may bring eares to heare, and heare with profit, lest we depart from the church, as the fiue foolish virgins from the gates of heauen: as good not come, as come for no good. Therefore the first thing I am to exhort you to, is, that wee may come together: for though priuate Prayer is not vnprofitable, and familiar exhortation wants not his vse, yet our meeting together with a speciall blessing promised
Mat 17.20. to it by him which said, Where two or three are gathered together in my name, there am I in the midst of them. And indeede, our hearing presupposeth comming, for wee cannot heare together, except wee com together; therefore Dauid set cõming first, and hearing after, and said, Come ye children and hearken, and I will teach you the feare of the Lord, Psal. 34.11. so say I to you, first come, & then hearken. Let it be

with

with you as with Dauid, who reioyced when they said, Come let vs goe into the house of ỹ Lord, because one day in Gods Court is better thē a thousand else where: Psal. 122. 1. 3. And who had not rather bee a doore keeper in the house of God, then to dwell in the tabernacle of wickednes? Psal. 84.

Consider what spirit was in Dauid when he said, That the Sparrow and the Swallow were blest, because they might lodge their young so neere the Alter: as if a poore bird were to be enuied for her nest; or rather, to teach men that they ought to presse as hard to touch but the wals of the Temple, as she that desired to touch but the hemme of Christs garment: and that if any should say, Come, let vs go into the house of the Lord; men ought to be as the Curtaines of the Tabernacle, whereof but one being drawne, all the rest did follow after. The Centurion boasted that he had such Seruants, as if hee said vnto one, Come, he comes, and yet he called them for his owne priuate profit: but God a far greater Maister then the Centurion, saith Come, yea and calles vs for our profit, and yet wee come not. Nay, euery creeping worme will put vs to shame, & condemne

vs: for God spake but the word, and the Grashopers came, yea and Caterpillers innumerable: but God hath spoken to vs many words, and yet our number (God knoweth) is numerable enough. There is a kinde of Caterpiller which come to the Church, a sacrilegious vermine, deuouring holie things, which liue by the sweate that they sweate not for, but they come vnsent for; for God neuer spake to them, neither doe I commend their diligence in comming: for a blessed thing it weare if God would send a west winde to blowe them into the Sea. But I speake of those poore creatures whom God neuer calleth, but they come and are obedient, and their obedience ascendeth vp to Heauen, and from heauen is descended backe againe to condemne our disobedience: for from Heauen God spake it, that the Oxe would come to his owner, and the Asse vnto his Maisters Crubbe, but Israel Gods owne people would not vnderstand, nor come. Therefore, all ye that are Gods people, come and hearken, and take this Lesson withall, that ye yeld not to come, as Peter yelded to forgiue his brother seuen times, and then adone: for I say vnto you, not seauen

Psa. 105 34

Esay. 1. 2.

seuen times, but seuenty times seauen times, yea so often as the seuenth day shal come vpon you, come and hallow it. The Athenians came to heare Paul, but it was for noueltie of his Doctrine; as there be, I am in doubt, and I feare it, in this place who are come to heare the Sermon, onely for that it is new and strange to haue a Preacher: but when preaching shall ware stale, they will not heare the voyce of the charmer, charm he neuer so wisely. These mē for a brunt are very deuout, as he who receiued the word in stony ground, reioycing at the first, & hearing it with ioy, but that ioy indured but a while: for his zeale Mat. 13. 20.
possessed him like an ague, very hot for the time; but when the fit was passed ouer, he returned to his olde byas, as the dogge to his vomit: remember that Dauid saith, Blessed are they that dwell in Gods house, Psalme, 84. verse. 4 The Church of GOD is not like an Inne, for once or twice to soiourne in, but it is to dwel in, and dwelling is a continuall abiding: we must haue our harts there, our treasure there, & bring our children there, as the Swallow layeth her yong by the Alter: in a word, we must altogether dwell there, that whensoeuer

Christ shall come, he may finde vs in the Temple, and not in a Tauerne, in the house of Prayers, and not in a deane of theeues. We neede not to say (beloued) as Peter said, Let vs make vs three Tabernacles, for God hath built vs a Temple and tabernacle to our handes: only let vs bring ready affections with vs, and say, Bonum est esse hic, It is good for vs to bee heere: which if with assiduitie and diligence you shall performe, then will I say of you as did Dauid of himselfe, The Zeale of Gods house hath eaten me vp, Psal. 69. 9 but if ye faint and ware cold, I must say that you haue eaten vp your zeale, therefore, in the name of God let vs come with diligence. God his liberality calleth for diligence at your handes, who of all trees in Paradise did aske for himselfe but one, of all ye daies of the seauen asketh he but one; if yee wil giue him another, hee will accept it as a free-will offering.

But faile not to giue him one, and pay it faithfully, who of his owne doth aske you one so sparingly. I know not what will be your excuses, you haue married a wife, or bought a yoke of oxen, therefore you cannot come. But deceiue not your

selues,

selues, for these are no excuses: shall a wife kæp you backe from following Christ? yet better were for a man to liue alone, then to haue such an helper. What though Adam said iMan shall forsake Father & Mother to cleaue to his wife? yet Christ saith A man must hate Father, Mother, and wife to come to him. But you will pleade, that you haue bought a yoke of oxen: Postonetur Deus bouibus, q i nos æquauit Angelis? saith an old writer; will you set God behind your oxen, who haue made you equall with Angells? Gen. 2. 24. Lu. 14. 26.

These things are good, but in their order and due place: But sæke you first the Kingdome of God, and the righteousnesse thereof, and then let wiues and oxen follow after. For euen our necessary busines and lawfull affairs if they hinder vs from Gods seruice, are turned into sinne, euen as the pure waters in Egypt were turned into blood. If lawfull businesse may not hinder our comming into the Church of God, then muchlesse may idle sports and vnlawfull games detaine vs; if bargaining and wining may not excuse vs, much lesse will piping and dancing. The Sabboth is a day of holy rest, not of vnholy ri-

of: the Israelites might not gather their Manna vpon it, and may we runne a rioting vpon it; What would they doe to them whom they finde prophaning Gods Sabboth with drunken delights who stoned him to death whom they found gathering stickes for needefull vse? But such is our corruption of nature, euery idle sport prouoketh vs to sacrilege, to robbe God of his glorie in his Sabboth, and sacrifice it vnto the diuell. Diabolus te vocat & venis: Mundus te vocat, & venis: Caro te vocat, & venis: Cultus Dei vocat, et non venis, saith an ancient Father; The diuell calleth by temptation, and yee yelde vnto it: the world calleth, and yee listen to it: the flesh calleth, and yee come to it: but the worship of God calleth, and yee care not for it.

Diogenes, to trie the nature of the Athenians, disguised himselfe vnhansomely, danced rudely, and set his voyce to sing ill fauordly, and the people came flocking about him: Behold (saith hee) the nature of this people; so oft as I toke vpon mee to speak of an honest life, or vertuous conuersation, they passed by me as a visited person, and let me alone, but now I frame

my

my selfe to make sport like a sole, they like a flocke of soles come prelling about me. There is nothing that choakes mens zeale so much, as ỳ they hunt so grædily after the vanities of the world, neither was there any reason wherefore Esau was prophayne, but because he was a man of the field; for while he was a hunting for venison abroad, Iacob catcht vp the blessing and birth-right at home; euen as oftentimes it doth fall out, that whilest Gods blessings is a dealing in the Church, the people are reuelling & rioting in the stræt: therefore come to the Church, and God will blesse you.

When you haue obtained of your selues to come, the nert thing is to performe attention for Dauid saith not, come yæ children, and heare, but, come and hearken: and if hearing were enough to satisfie a Sabboth day, then might you driue in your Oren to, for they can apprehend an outward sound as well as you, but though they haue eares, yet they haue not eares to heare with. In the Scripture, hearing & hearkening is all one: and our hearings, Opus animi, non auris, (as one saith) a worke of the minde, & not of the outward

Eare,

Eare, a diligent obſerving in the minde of that which is ſaid. Therefore the Grammarians doe fitly ſignifie Attention vnder the word (Anima aduertere) vt animum aduerteremus, non aurem; that wee ſhould not only turne our eares, but ſet our minds to it; but that can a beaſt neuer doe, becauſe he hath no minde and he that bringeth his eares to Church, and leaueth his minde at home, he commeth like a beaſt.

The enemies to attention.

Our Attention hath fiue great enemies, the firſt is a ſtraying thought, when al the powers of our ſoule ſhould wait vpon the voyce of the Preacher, then are our minds in our Coffers, or in our Paſtures, or elſe where they ſhould not be. Wherefore pray for a ſteady and ſtayed heart. The ſecond, is a wandring eye, gazing after euery picture, vpon euery moath or flie, and rowling vp and downe in euery corner: for, as Salomon ſaith, The eyes of a foole are in euery corner, but a wiſe mans eyes are in his head, Pro. 17. 24 Eccleſ. 2. 14. The third is a needeleſſe ſhifting & ſtirring of ỹ body, a fumbling with hands, and a ſhuffling with the feete, a riſing and remouing from place to place, when there is no cauſe to prouoke vs: and let it not ſeeme ſtrange

that

that these small trifles should hinder our attention, for euen the little birds of the ayre do picke vp the sæd of the word, least it should take rote and goe downe to the heart. The fourth is an vnreuerent talking, and vnciuill laughing in the Church, as if the Temple of God were a place of Marte and Exchange, where euery man might single out his companion, and freely discourse of euery matter and occasion offered and ministred: These are they that make the Temple of God a den of thæues. The fift is a secure and senceless sleeping: for some there be that are no soner in their seats, but their hearts are a sleep, as if they came to sæ visions, and loked with Iacob to sæ the Angells going vp, when as they might as well sæ Eutichus falling downe; Act. 20.9. Therefore quicken your senses, rowze vp your dulnesse, and remember him which said to his Disciples, Could ye not watch with me one houre? Mar. 20.40. To these fiue ye may adde (if ye please) a sixt, which of al the rest is most scandalous and offensiue, and that is a shameful departing out of the Church, and violent breaking from the Congregation: wherein a man doth (as it were) openly protest, that he is excee-

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ding weary and hath but to much for his money; so that Ioseph was neuer more willing to depart out of prison, the he out of the Church; nor Simeon better content to die, when he said; Lord now lettest thou thy seruant depart in peace: but such men can hardly depart in peace; for seldome it is when they leaue nothing behinde them, but the grace of the Lord Iesus Christ, and the peace of God which passeth all vnderstanding.

After attention, is required remembrance, to lay it vp in the store house of our memorie: for what auaileth it to be attentiue for the time, and so sone as we be gone to forget all, and suffer the Birds to picke vp the Seed which Christ had sown
Luke 2. 23. before? Saint Iames compareth such an hearer, to one beholding his face in a glas, who goeth his way, & forgetteth immediately what manner of man he was: and fitly are such eares resembled vnto a siue, which while you dippe in the water, receiueth it in at a thousand holes; but take it vp, and the water runneth out faster then euer it came in: so it is with forgetfull hearers, they doe marke attentiuely, conceiue presently, yea & for a time are touched inwardly

wardly, but the nert day driueth all out a-gaine; but Blessed are they that heare the word of God and keepe it, Luke. 11.28. It should seeme that Peter, carried such a sine in his head, else how could the Diuell sift him as wheate? for, no sooner had Christ forewarned him that he should forsweare him but the Diuell sifted that word out of his eares and he forgot it; and so not remembring the words, was the cause of Peters apostacie, for so soone as he remembred the words, the text saith, He went out and wept bitterly: therefore let vs not onely heare, but remember to, for that Spirit which saith, O my people hear my Law Psal. 78.1
saith also, My sonne, forget not my Law. Prou. 3.1.
Therefore God prescribeth helps of memory to the Israelites, commanding them to binde his words vpon their hands for a signe, that they should be as frontlets betwixt their eyes. that they should write them vpon the posts of their houses, and on their gates; and in a word, that they should vse all helps against forgetfulnesse for that was Gods meaning, & no more: and if we seeke for an helpe indeed, then Conference is the helpe, when a man is delighted to talke vpon ý at home which

hath

hath béene ſhoken off at the Church: for it may bee it will pearce into the head at a ſecond repeating, which at the firſt repoſt would not; euen as a naile may be driuen in at a ſecond or third ſtroke, which could not be at the firſt. And indéede it is Gods commandement to the Iſralites, that they ſhould talke of his Law among their children. when they were in their houſes, when they talked or elſe walked by the way, as alſo at their vpriſing, and downe-lying: Therefore let vs thinke that this charge concerneth vs likewiſe, and ſay with Dauid; Our tongue ſhall talke of thy righteouſneſſe all the day long, Pſal. 73. 24. that at what time ſoeuer Chriſt ſhal come, he may find vs talking of his teſtimonies: as when he ouertoke his Diſciples walking to Emaus, he found them communing of his death and paſſion. After attention and memory, the laſt and chiefe point is to lay it to the heart; for God ſpecially reſpecteth the heart, and if that be wanting, he miſſeth it at the firſt, and ſaith, This people honoreth me with their lips, or with their eares, but their heart is far from me. Iſaij 29. 13. It is a ſmall thing to remember onely what was ſaid, it is but a ſigne of a good

memo-

memory at the best: and if that be sufficient, then let the Diuell come into the temple too, for he hath memory more then enough, to quote any Scripture against Christ, or whosoeuer shall encounter him: and many hypocrites which hang vpon the Church, haue a certaine swimming in their braine, a speculatiue Diuinitie, by which they can hold talke at a table to discourse of any point in Religion, or course out a controuersie to the proofe. But God is not serued with wit and memory, therefore hee saith further, Thou shalt lay vp these words in thy heart and thy soule. Matth. 4.

To lay Gods word to the heart, is, to take hold of it by the heart, and apply it to the conscience; as when we heare of Gods mercy, to be rauished with ioy; and when we heare of his iudgements, to be stricken with feare; when wee heare of his promises, to rise vp in hope; when wee heare of our sins, to repent and loath our selues. This is the laying of ỹ word to our hart, and this did Mary, when she heard what strange things the Shepheards reported from the Angells: Saint Luke saith, Shee kept all those sayings & pondred them in her heart, Lu. 2. 10. A speciall helpe to this,

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is an often reuoluing and meditating in our mindes of that we haue heard: for the prophet Dauid did not onely talke of Gods testimonies amõgst his friends, but being alone likewise did meditate of his law, for so he saith that in Gods law was his continuall meditation, and that both Euening and Morning, and seauen times in a day: and it hath bin the practise of Gods Saints, from time to time, to enter into continuall meditation of his mercie, and of his iudgements. It is commended in Isaac, Gen. 44. 63 That euery euening he went out to meditate. In the Law, those beasts were onely cleane which chewed the Cud, by which was figured a spirituall meditating & ruminating of heauenly things: and it is the cause of much vncleanenesse in mens liues, and of much iudgement vpon the world, because they meditate not on Gods wates. Indeed saith the prophet, The Harp & Viole, the Timbrell & Pipe, and Wine, are in their bankets, but the workes of God they consider not; therefore Hell hath enlarged it selfe: and opened her mouth, and they that reioyced, shall goe downe into it: and so saith the Prophet Ieremy in the twenty fiue chapt. verse. 11. That the whole Land is

is fallen into desolation, because there is none that considereth in his heart. Therein the name of God (beloued) let vs prepare our eares and hearts, that we may first heare, then remember, and last of all, lay vp the word in our hearts; for this is the right hearing: and he that heareth, hath not only eares, but eares to heare. I would ye did consider, that euery man by his obedience in this regarde is iudged of what flocke he is; for so saith Christ, My sheepe heare my voice, Iohn. 10. 27. so that if a man be desirous to heare, then strait he is iudged to bee of Christs flocke: but if the word be vnsauory, and byrd no delight in his heart, it is a shrewd presumption, that that man is a Goat. And great reason we haue to delight in Gods voice, for there is no word proceeding out of his mouth, but it sauoureth of mercy and saluation to the soule; for so the Church testifieth of Christ, That his lippes are like to Lillies dropping downe pure myrrh, Cant. 5. 13. And how then should GOD indure our contempt, who preferre the Diuell before him? Nay, God will inuite vs not onely of contempt, but mockery to: for if we shall beseech the Lord to supply the meanes of hearing, and

send downe a Prophet amongst vs, and when that Prophet cometh, shall shut our eares against him, what is that but a mock. Besids, what an vnreasonable thing is it, that we desire God to heare vs, who could neuer vouchsafe to heare him? If we stand in any need of God, how clamourous are we and importunate vpon him?

Heare my prayer, O Lord, bow downe thine eare vnto my supplication: and why hidest thou thy face and forgettest all our afflictions? and if God seeme a little to delay vs, how hasty are we vpon him? Come Lord Iesus, come quickly; and make no long tarrying, my God, and, O God make hast to helpe vs: but when God speakes to vs, there is none that turneth his eare, as if we had him in a string, that he were bound to vs, and not we to him: therefore it shall come to passe, that we shall pray, and he not heare vs, for so he threatneth, Pro. 1. 22. 26. 27. &c. Because I haue called and ye refused, I will also laugh at your destruction, and mocke when your feare cometh, when your feare cometh like a sudden desolation, and your destruction like a whirle-wind, when affliction and anguish shall come vpon you, then shall they call

vpon

vpon me, but I will not answere, they shall seeke me early, but they shall not finde me, because they hated knowledge. God shall take from you, either the preaching of the Word, as he threatneth by Amos; I will send a famine into the Land, not a famine of bread, nor thirst after water, but of hearing the word of the Lord, Amos, 8. 11. or God shall take from you the Preacher of the Word, when you shall run from coast to coast, and shal find none to preach peace vnto your consciences: or at the least God shall take away the gifts of the Preacher, because of the hardnesse of their hearts. It is a notable obseruation of S. Gregorie, ỳ God doth sometime multiply his gifts & his spirit vpon the Preacher, because the hearer is desirous to learne: and sometime againe hée doth take away his gifts and his Spirit from the Preacher, euen for a plague and iudgement vpon the people, because they neither desire to hear, nor care to learne. Therefore doe yée prepare your harts and eares to heare, and I doubt not but God wil multiply his Spirit, and send a blessing vpon these my labors. And let me aduise you before hand, that no one of you at any time presume to set his foote

within theſe walles, who firſt ſetteth not downe with himſelfe to practiſe in his life what heere he heareth with his eares: ſome come not to haue their liues reformed, but to haue their eares tickled, euen as at a play: ſome come for nouelty, ſome for faſhion, ſome to ſleepe, ſome to ſée, and ſome to be ſéene, but few to practiſe: but let theſe things be farre from you, for our Sauiour Chriſt ſaith, He that is of God, heareth Gods words: nay, he goeth further in the ſame place, ſpeaking vnto the vnbeléeuing Iewes; Yee therefore heare them not, becauſe ye are not of God: ℣. Iames ſaith, that he deceiueth himſelfe, who is onely a hearer of the word, and not a doer, Iames 1.22. for Gods word is a Leauen, whoſe nature is to turne the whole lumpe into his owne nature, to ſeaſon and make it like it ſelfe; as when you haue heard a Sermon of humilitie, to ſhew forth the fruit of that Sermon in your liues and conuerſations: when you haue heard a Sermon of repentance, to be ſtricken in heart with a feéling of your ſinnes: when you haue heard of Gods iudgements againſt blaſphemy, couetouſneſſe, lying, ſtealing, vſury, or prophaning of the Sabboth, euery man to ſet

downe

owne with himselfe: I will surely (with
Gods help) purge my selfe of this and that
orruption, and amend in my selfe what I
ow see is amisse: then may we say of you,
e are our Sermon, as Paul said to the Co.
inthians, Ye are our Epistle? 2.Cor-2.3.
hen whatsoeuer doctrine hath flowed out
f our mouthes, doth spring vp as freshly
n your liues. Let vs therfore say with Da-
id, O Lord, prepare the harts of this peo-
le vnto thee: send downe thy holy Spirit
to our hearts and ears, gouerne vs when
e come to heare: for Paul may plant, & A-
ollos water, but thou must giue increase;
nd in vaine shall the voice of the Preа-
her beate vpon the dore of our eares, vn-
lesse thou fill our hearts with thy Spirit:
hich we beseech thee of thy infinite mer-
y and goodnesse to performe, that we may
oceed from grace to grace, vntil we come
the state of glorie, vnto which the Lord
his mercy bring vs; to whom with the
onne and the Holy Ghost, (three Per-
sons, but one God) be ascribed all
praise, dominion, and glory,
now and for euer-
more.

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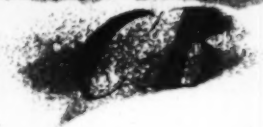
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